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THE
SPEECH
OF

Master Plydell,
ESQUIRE:

Concerning the Church,

Febr. 8. 1641.



London Printed, 1641.

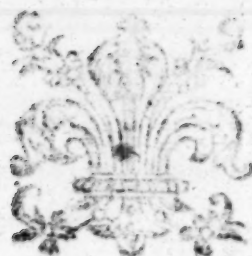
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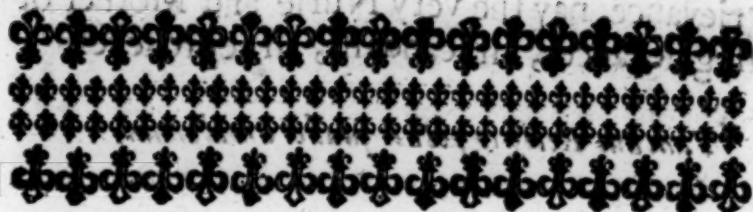
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THE
SPEECH OF
Master Plydell,
ESQUIRE.

Master Speaker,



Have heard, since I had
the honour to sit here,
many grievances pre-
sented, and truly Sir, my
heart bleeds within mee
when I thinke of them,
especially those that
concerne Religion. But
what shoul'd I speake of grievances concerning
Religion, when Religion it selfe is become a
grievance,

grievance, nay the very Nurse and Mother of all grievances, all scandalls, all reproaches.

Tantum Religio potuit suadere malorum.

S I R,

Not to trouble you with any long discourse, if I have any fight ; That Bark both of Church and State hath a long time floated betwixt *Sylla* and *Charybdis*, Popery on the one side, and I know not what to call it on the other ; in many respects both alike dangerous, unless the Italian Proverb may alter the Case ; *God defend me from my reputed friends, and I will defend my selfe from my profest enemies.*

Sir, We are entrusted by God, the King, and the Countrey, with the managing of this Bark, fraught with the fortunes of three great Kingdomes. Now should wee so decline the former Rock, that we dash on the other side ; I humbly offer it to this Honourable Assembly, whether she might not have just cause to say, she had changed her Pilot, rather then her Condition ; and only shifted places to finde her ruine : For *Sir*, there is as much beyond Truth, as on this side it, and would we steere a right course, wee must bee sure to keepe the Channell, lest wee fall from one extreame to another, from the dotage of Superstition, to the frenzie of Prophanenesse, from bowing to Idols,

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Idols, to worship the Calves of our owne imaginations.

Sir, I beseech you consider what libellous Pamphlets are now Printed, what Sermons are preached, not building hay and stubble, but utterly subverting the foundations of Truth; What irreverence in Churches, what profanation of Gods Service, to the scandall of Christianity, the reproach of Religion, and the intollerable grieve of all good men, of which I may take up the words of *Petrus de Aliaco*, to the Councell of Constance, *Nisi celeriter fiat reformatio, audeo dicere quòd licet magna sint quae videmus, tamen in brevi incomparabilia majora videmus, & post ista tam horrenda majora alia audiemus.*

Sir, I take God to record, I am no mans Advocate, no mans enemy, but a faithfull lover of truth and peace, and a dutifull Son of our distressed Mother the Church of England, in whose behalfe, and our owne, my motion shall be shortly this. That the Ministers petition, with so much of their Remonstrance as hath been read, may be committed, and the rest of it concerning matter of Doctrine may be referred to some learned and approved Divines, as have spent their time in that noble study. For give me leave to tell you, there is a *Vulgm* among the Clergy, as among the Laity, *Et in utroque nil modicum*; and for these

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and all things which strike at the roote and branch as they please to call it, I shall humbly move, that we rather consider how to satisfie the petitioners with some timely declaration from both Houses, of the lawfulnessse, and conveniency of Episcopall Government, derived from the Apostles, and so long established in this Kingdome, rather then to venture upon any alteration, the consequence whereof, the wisest man cannot foresee, and in truth Sir, should we once begin, for my owne part, I know not how, or where we should stay. Neverthelessse, if any one doubt the superiority of Bishops over Priests and Deacons in Ecclesiasticall government, or in ordination, I shall be ready, whensoever this House shall command me to make it good, and I thinke by as pregnant testimonies, as we are able to prove the difference betwixt Canonickall and Apocryphall Scripture, the necessity of Infants baptisme, or that the Apostles were the Authors of their owne Creed: But Sir, I hope you will save your selfe and me that labour, and rather devise of some set way to binde up the Churches wounds, which God knowes are too wide already, that so the Clergy and Laity being made friends, and all reduced to the modell of our Ancestors since the reformation, we may all together preserve the unity of the Spirit, in the bond of peace; and so his Majesty

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jestie having graciously, and prudently expressed himselfe, I am the more confident wee shall not only put an end to all misintelligence betwixt Prince and People, but also highly advance the Protestant cause, and give a deadly blow to the Sea of Rome.

Sir, I humbly crave the favour of the House, for God is my witness,

Non potui aliter liberare animam meam.

FINIS.

jeffie having graciously, and prudently ex-
pressing his, I am a more confident
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ference between Prince and People, but also
I shall advance the Protestant cause, and give
a ready blow to the Set of Rome.

SW. I humbly crave the favour of
the House for God is my witness.

Non possumus aliter liberare animas nostras.